

# CHRISTIAN SECRETARY.

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## CONDITIONS.

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Advertisements inserted at the usual prices.

## American Seamen's Friend Society.

At a large and respectable meeting of the citizens of New York, held pursuant to public notice at the City Hotel, on Tuesday evening the 25th instant, for the purpose of taking into consideration the propriety of adopting measures preparatory to the formation of an American Seamen's Friend Society, the HON. SMITH THOMPSON was called to the Chair, and JOHN R. HURD, appointed Secretary.

The object of the meeting having been stated, and several letters from different persons in some of the principal seaports, cordially approving the design, being read, the following resolutions were unanimously adopted:

On motion of the Rev. T. McAuley, D. D. of the Presbyterian Church, seconded by the Rev. Charles G. Somers, of the Baptist Church.

Resolved, That this meeting would regard with peculiar interest the formation of a National Seamen's Friend Society, to have the seat of its operations in the city of New York; and that we pledge ourselves to do all in our power to give the highest prosperity, and the most extensive usefulness to such an institution.

On motion of the Rev. Wm. M. Murray, D. D., of the Dutch Reformed Church, seconded by the Rev. Nathan Bangs, D. D., of the Methodist Episcopal Church.

Resolved, That the Christian public be invited to co-operate with us in the formation of such an institution.

On motion of Capt. Brown, of the U. S. Revenue Cutter, seconded by the Rev. Mr. Mortimer, of the Moravian Church.

Resolved, That the following gentlemen, to wit:—Hon. Smith Thompson, Colonel Richard Varick, J. Truair, Capt. R. Brumley, Capt. Silas Holmes, and Theodore Dwight, William W. Woolsey, Kesselsaer Havens, Francis Hall, Najab Taylor, D. W. C. Oliphant, R. M. Blatchford, John B. Yates, George Douglass, Jeremiah Taylor, John R. Hurd, and Anson G. Phelps, Esquires, be a committee to carry into effect the views of this meeting.

SMITH THOMPSON, Chairman.  
J. R. HURD, Secretary.

After the adjournment of the meeting, the committee organized by appointing Judge Thompson, Chairman, and entering upon the duties of their appointment. We understand that an address will be made to the people of the United States, and other measures taken to facilitate the progress of the work.—N. Y. Observer.

## From the Maine Baptist Herald.

MR. GRIFFIN,

The age in which we live is very fruitful in error and false doctrine: and is extremely difficult for Christians, and Christian Ministers, to avoid the dangerous rocks which lie in the passage to glory. In keeping at a proper distance from the self-righteous principles of Arminianism, we are too apt to justify the ungodly in rejecting Christ.

When Ministers of the gospel speak of total depravity and man's inability to repent and love God, they do not make that distinction between the natural and moral inability of men, which the nature of the subject requires. All the reason why men do not receive the gospel, and cordially embrace the Saviour, is, that they have no disposition: they love the world and its pleasures more than they love God; and this strong attachment to earthly things, engrosses all their affections, for where a man's treasure is, there will his heart be also. Now when Ministers of the gospel represent mankind as incapable

of repenting and believing the gospel of Christ; they should be very careful not to justify the impenitent in his rejection of Christ, but show that this increases his guilt and will add to his condemnation; for 'this is the condemnation, that light is come into the world, and men love darkness rather than light.'

The importance of this subject, I think will appear from the following letter, which I have extracted from the Herald; and if you should think it worthy a place in your excellent and widely extended paper, it may be of use to the cause of Christ; and will encourage me to send again if I should meet with any thing that may appear interesting to the Christian Church.

I am yours,  
DEPHIBOSHETH.

Liv-m-re, Oct. 12th.

SIR.—I am one of those unhappy men, who have been brought up under a minister that has spent fifty years in teaching his people, that they cannot love God; and from the time I was ten years old, till a few Sabbaths since, I have felt myself not at all to blame for my want of love to God, because my Minister, whom I have taken to be a wise and understanding man, for fifty years upon a stretch, has been sounding this my inability in my ears. Till now I have had no uneasy feelings respecting my own conduct, though I have had ten thousand respecting the conduct of Adam, and ten thousand times more respecting the conduct of God towards sinners. I have often wondered how an infinitely good God could ever find it in his heart to punish any of his creatures for not doing that, which they could not do! This has sometimes caused me to hearken to Arminians, to see if their scheme of religion would not remove this difficulty, which I find would effectually remove it, could I be persuaded that it is true:—this has not as yet been, and probably never will be.

Language cannot describe the consternation, the surprise and indignation of heart, which I was thrown into, upon the above mentioned Sabbath, at hearing a minister gravely and solemnly affirm that fallen sinners are endowed with natural powers and faculties to love God, and this was one reason why God required them to love him, and blamed them for not loving him. If this be true, said I, I am certainly to blame for not loving God, and therefore he may with infinite justice punish me according to the utmost rigour of his holy, just and good law. For a few moments I felt myself like a man at his wits' end; then I thought this doctrine cannot be true, after all, for if I was able to love God, why did I not love him? But upon more mature reflection, I found that the great difficulty I labored under, in loving God, was not seated in the want of natural powers and faculties, as I before thought; but in the voluntary opposition of my heart to God. This caused me to view myself, in many respects, in quite a different point of light from what I had heretofore done; I altered my view of God, and of his conduct towards sinners; of myself, and of my conduct towards God. Now I could clearly see, as I thought, the justice of God in condemning Gospel sinners to a more aggravated punishment than those, who never had the light of the Gospel. But, Oh! what distress did all these things throw me into! Blackness of darkness forever and ever seemed to be my just portion from the Lord. I have had no comfort in hearing my old minister go on with his cannot, and I dare not tell him that he is preaching souls to hell. I dare not tell any person what I feel, what horrors upon horrors harass and torture my mind. Sin now appears to me an evil infinitely greater than ever it did before. I see it in all my imaginations, feelings and actions. I feel myself an accursed creature. I cannot eat, nor drink, nor sleep, nor labour, nor converse, as I used to do. I choose no more to be seen among the men of the world; the well cultivated farms and well freighted stores, the coffers of gold and silver have lost their charms. I am now in the most retired place I can get. I am ashamed to show my face to my children, and my children's children, to my neighbours and familiar acquaintance, and therefore keep out of their view as much as I can. But alas! I cannot get out of the view of the omniscient God. These things have worn down my constitution, and the king of terrors is making fast strides towards me. I weep, I pray, I read, I tremble; but it is all with a voluntary enmity of heart against God, whom I am now convinced is just. I feel nothing in my way of repenting, believing, and loving God, but the free choice of my heart; and this is like ten thousand daggers plunged into my soul. I know not that ever any

was in my situation. I dare not reveal it to any of my acquaintance. My minister will think hard of me if I tax him with preaching errors.

## RICHARD BAXTER.

The following striking interposition of Providence, is said to have taken place during the Rev. Mr. Baxter's residence at Coventry. Several ministers ejected by the act of uniformity, who resided in this city, united with Mr. Baxter in establishing a lecture in a private house or on a neighbouring common.—The time of worship was generally a very early hour.—Mr. B. left Coventry in the evening, intending to preach the lecture the following morning. The night being dark, he lost his way, and after wandering about considerable time, he came to a gentleman's house, where he asked for direction.

The servant informed his master, that a person of a very respectable appearance who had lost his way was at the door. The gentleman thinking it would be unsafe for such a person to be wandering on the common at so late an hour, requested the servant to invite him in. Mr. Baxter readily accepted the kind proposal, and met with a very hospitable reception. His conversation was such as to give his host an excellent idea of his good sense and extensive information. The gentleman wishing to know the quality of his guest, said after supper, 'As most people have employment or profession in life, I have no doubt sir, but that you have yours.' 'Yes, sir, I am a man catcher.' A man catcher, [said the gentleman,] are you? I am very glad to hear you say so; you are the very man that I want. I am a Justice of the peace for this district, and I am commissioned to seize upon the person of Dick Baxter, who is expected to preach at a conventicle in this neighbourhood early to-morrow morning; you will go with me, and I doubt not we shall easily apprehend the rogue.' Mr. Baxter very prudently assented to accompany him. Accordingly the next morning the gentleman took Mr. Baxter in his carriage to the place where the meeting was to be held. When they arrived at the spot, they saw a considerable number of people hovering about; for seeing the carriage of the justice, and suspecting his intentions, they were afraid to enter the house. The justice observing this, said, I am afraid they have obtained information of my design; Baxter has probably been apprized of it, and will not fulfil his engagement: for you see the people will not enter into the house. I think if we extend our ride a little farther, our departure may encourage them to assemble, and on our return we may fulfil our commission.'

When they returned, they found their efforts useless, for the people were still unwilling to assemble. The magistrate thinking he should be disappointed in the object he had in view, observed to his companion, 'that as the people were very much disaffected to government, he would be much obliged to him to address them on the subject of loyalty and good behaviour.' Mr. Baxter replied, 'that perhaps this would not be sufficient; for as a religious service was the object for which they met together, they would not be satisfied with advice of that nature; but if the magistrate would begin with prayer; he would then endeavour to say something to them.' The gentleman replied, putting his hand into his pocket, 'Indeed, sir, I have not got my prayer book with me, or I would readily comply with your proposal. However I am persuaded that a person of your appearance and respectability, would be able to pray with them as well as talk to them. I beg therefore, that you will be so good as to begin with prayer.' This being agreed to, they alighted from the carriage and entered the house, and the people, hesitating no longer, followed them. Mr. Baxter then commenced the service by prayer, and prayed with that seriousness and fervour for which he was so eminent. The magistrate standing by, was soon melted into tears. The good divine then preached in his accustomed lively and zealous manner. When he had concluded, he turned to the magistrate and said, 'Sir, I am the very Dick Baxter of whom you are in pursuit—I am entirely at your disposal.' The justice however, had felt so much during the service, and saw things in so different a light, that he laid aside all his enmity to the nonconformists, and ever afterwards became their sincere friend and advocate, and it is believed also a decided Christian.

## SUNDAY SCHOOLS.

A good example.—Mr. Ellis, a Missionary from the Sandwich Islands, visited a Sunday School in New-York, and in ad-

dressing the children, told them of the cruelties and idolatries practised among them, and the good that had been done by missionary efforts, and especially by the establishment of a Sabbath School; taking a comparative view of their privileges, and those of the scholars he was addressing, at the close of his address, some of the scholars desired that they might do something to promote so good a work; and a collection was proposed by the teacher, and the following Sabbath, fourteen dollars were given by the scholars for this interesting purpose. And the following letter was written by a scholar, to forward with their humble offering:—

Beloved Strangers.—I was much gratified to hear there was a Sabbath School established among you, that you may learn to "worship the living and true God." I have attended a Sabbath School since I was five years old, and this was the first place where I learnt to know I was a sinner in the sight of God; and I trust I was brought to the feet of Jesus when I was 8 years old. I felt that there was a reality in religion that I could not express, but which all who feel a Saviour's love, will know. Nay many who attend them know this love by happy experience. I hope you will be thankful to your teachers for their care and attention—attend to what your teachers tell you—seek the Lord early—for he hath said, "They that seek me early shall find me." That many souls may be converted and brought to God, is the sincere prayer of your friend.

ELIZA S.—  
Amer. S. S. Mag.

## THE CROWN OF THORNS.

It was the custom of some heathen nations to bring their sacrifices to the altars, crowned with garlands; but thorns were the garlands with which the great sacrifice, the Redeemer, was crowned. These thorns it is probable, were very painful and fetched blood from his head, and formed a part of the sufferings he endured for his people. But if he endured such pain and misery for us, what shall we not endure for him? for is it fit that the head should be crowned with thorns, and the members with rose buds? Godfrey of Boulogne, first king of Jerusalem, refused to be crowned with a crown of Gold, saying, 'It became not a Christian there, to wear a crown of gold, where Christ for our salvation, wore a crown of thorns.'—So it doth not become us as his followers to look for great things here. 'The servant is not greater than his Lord! If they have persecuted me they will also persecute you.' May we be enabled to endure the cross and despise the shame.—Amen.

## NOVEL CURIOSITY IN POPEY.

The following, copied from the New-York Religious Chronicle, and translated from the French, is a recent instance of the superstition and clerical pride of a Prelate of high standing in the Church of Rome, its date being in March last. The extract which we make is a very small portion of the letter, but it is a specimen of the spirit of the whole. As we are sometimes told that the Roman Catholic religion is not what it was formerly, our friends are presented with a specimen of what it now is in France, and they may at their leisure compare it with what it was in days of yore, and see, if they can, how much more it is now worth than it used to be. This Archbishop is Primate of Normandy, in France, and his letter is professedly designed "for the re-establishment of ecclesiastical discipline in his diocese."—Watchman.

## PASTORAL LETTER OF THE ARCH-BISHOP OF ROUEN.

It was not without the deepest sorrow, we learned the existence in our Diocese of priests, of curates too, whose dress is little becoming the gravity and dignity of their functions. The pontiff of the old law was constantly clothed with the august ornaments of the Sovereign Sacrifice, to show, as I conceive, that the sacerdotal character accompanied him every where; and that the gravity of his manners required a correspondence with that of his vestments. Now, how far is not the priesthood of the new law below that of the ancient alliance? It is then, in consequence, our duty to command all priests of our Diocese, and principally the pastors, to conform themselves to the decree of the Council of Trent, which enjoins them to wear the clerical habit, and which even declares, "that they ought to be forced to conform thereto, by the suspension of their orders, offices, and benefices, &c."

We therefore forbid all clergymen, under pain of suspension, to wear, for the future, even when travelling, any clothes but

black, or at least dark brown, to avoid incurring the reproach of despising religion and the honour of the priesthood."

## BAPTISM.

They should give notice to all fathers and mothers to bring their children, as soon as possible, to church to be baptized and they must not suffer them to be baptized at home, or *ondoye* without our special permission, except in imminent danger of death, "should they omit this duty, their fathers and mothers would highly offend God."

The last provincial Council held at Rouen, declared the excommunication of all parents who should delay too long the baptism of their children; and also the suspension of all curates and vicars, who neglect making them fulfil this duty, or who administer private baptism without necessity. It is therefore, because this negligence, so fatal to the salvation of children, is becoming daily more customary, our will is that all fathers and mothers, who shall delay more than eight days the baptism of their children, be excommunicated for this single fact. The mothers, also, who shall fall under this censure, shall not be admitted to the ceremony of churching, (*relevailles*) without having received absolution for the offence.

When a child shall have been sprinkled (*ondoye*) out of the church, being in danger of death, the curates are enjoined to oblige its parents to have it brought to the church to have it duly baptized as soon as out of danger, and this they cannot defer without rendering themselves guilty of a capital sin.

## CONFIRMATION.

Children shall not be admitted to the sacrament of Confirmation, until they have taken the communion, and after having been well and duly prepared for it. In the course of our pastoral visitations, we have observed that they were not sufficiently attentive in giving this essential advice, on the preceding evening, that no one should draw nigh to receive the holy unction, without assisting at the imposition of hands, and the prayers pronounced by us, at that time, with extended hands over all who are present. They should also be apprised, not to quit the church until they have received our benediction and recited the *Pater, Ave*, and *Credo*, along with the priest, who recites them aloud. The tickets given, for this ceremony, to children, and in which their names and surnames must be mentioned, are to be signed by their curate.

## CONVERSION OF AN INFIDEL.

Mr. W. a missionary who laboured a while in the state of New-York—I think the southern part of it—was remarkable for his faithfulness in speaking plainly and pointedly to his assembled auditors, on the leading doctrines and duties and motives of the Gospel. His labours were soon blessed, and many became anxious about their eternal interests. This, as a matter of course, awakened a spirit of hostility; and among the opposers was a professional gentleman of some standing, who was an avowed infidel.—The latter had occasion one day to ride to a distant part of the town, on some affair of business; and as he also learned that Mr. W. was to return from the same direction, about the same time of day, he expected to meet him in an unfrequented place; and accordingly made up his mind to dispense with the accustomed politeness, and offer him a direct insult, as a recompence for his plainness of communication. The place of meeting was where a road led through a forest of some extent; and the moment arrived when both of the parties approached in opposite directions.

But while the infidel was busily meditating on the precise method of attack, he looked up and saw the good man with his head down, reading from his pocket Bible, bathed in tears; and so absorbed in his employment, as scarcely to recollect that his horse was slowly carrying him forward, or that there was a possibility of any one's meeting with him in such an unfrequented place. The astonished infidel was silent. The good man unconsciously passed him in a bend of the road, and pursued his meditations. But the former had witnessed his tears; had seen the undisputed tokens of his pious sensibility, and had nothing to say. The infidel moved onward; but, with far different feelings than those which before agitated him, did he reflect on the interesting scene which had just passed. He renounced his infidelity, and became a sincere believer in the doctrines of the Gospel.—Western Recorder.

His Excellency De Witt Clinton has lately had the degree of Doctor of Laws conferred on him by the Ohio University.—Id.



## ANTI-SLAVERY SOCIETY IN MARYLAND.

A society under this name was formed at a meeting of a number of citizens, of Baltimore, held on the 25th of August. Daniel Raymond, Esq. was elected President; Dr. Ayres and Paul Allen, Vice Presidents; and Benjamin Lundy, the Editor of the *Genius of Universal Emancipation*, Corresponding Secretary.

The Constitution of the Society makes it the duty of the members of the Society, to inculcate the doctrine, that freedom is the natural right of all men, and that every species of involuntary bondage, which is not the consequence of crime, is inconsistent with the true principles of republicanism.

It is contemplated to form a branch of the Society in every county and neighbourhood in the State, where a sufficient number of persons can be found to associate for the purpose; and each branch is to send a delegate annually to a convention to be held in Baltimore, to be called "The annual Convention of the Anti-Slavery Society of Maryland." "The business of these branches," says the Editor of the *Genius of Universal Emancipation*, "will principally consist in an investigation of the state of slavery in the particular sections of country where they may be located; in calling the attention of the citizens to the subject, generally; in devising means to effect its total abolition, &c. &c. Public orations will be delivered, at stated times; addresses, to the religious societies, and the people at large, will be published; the propriety of making legislators of interested slaveholders, will be examined and discussed; memorials, petitions, and remonstrances will be directed to the national and state legislatures; and in short, such measures will be adopted as may seem best calculated to awaken the public mind, and induce the people to think and to reflect upon the inconsistency, the injustice, the danger of tolerating the system of individual oppression in this republic."

At a meeting of the Society on the 7th ult. the following preamble and resolutions were submitted by Daniel Raymond, Esq. and after discussion, unanimously adopted:

Whereas, the system of negro slavery, which exists in Maryland, is inconsistent with our republican institutions, derogatory to the honour of the State—and whereas, under the existing laws of the slave states, the evils of slavery instead of diminishing, are most rapidly increasing:—Therefore,

Resolved, 1st. That in the opinion of this Society the Legislature of Maryland ought to adopt more efficient measures than any hitherto adopted for the purpose of extirpating slavery from the State.

Resolved, 2d. That we conceive the only practical means of removing slavery from the State is by the passage of a law, fixing the date, after which all persons born in the State shall be free without regard to color.

Resolved, 3d. That this society will use its influence to procure the passage of such a law.

Resolved, 4th. That the non-slaveholders in the State of Maryland, and others who are desirous of eradicating slavery from the state, be requested to unite with us in the use of all legal and constitutional measures for the purpose of procuring the passage of such a law.

Resolved, 5th. That we will use our influence to promote the election of delegates to the Legislature, from the city of Baltimore, who are favourable to the passage of such a law.

Resolved, 7th. That a committee of 3 members be appointed to ascertain whether any, and if any, which of the candidates for the Legislature from the city, will vote for a law, fixing a date, after which all persons born in the state shall be free, and report to the next stated meeting.

The following resolutions were laid on the table, to be taken up at the next meeting.

1. Resolved, That a committee consisting of three members, be appointed to draft a memorial to the Legislature of this state on the subject of the internal slave trade, and system of slavery generally.

2. Resolved, That a committee of five members be appointed to draft a memorial to Congress, on the subject of the abolition of slavery in the District of Columbia.

3. Resolved, That a committee of two members, be appointed to prepare an address to the religious societies in this state on the subject of the abolition of slavery.

From the *N. Y. Religious Chronicle*.

We are pleased to see a notice, in a Baltimore paper, of a meeting to be held for the purpose of forming a society auxiliary to the Anti-Slavery Society of Maryland, by the young men of that city. Although there is abundant evidence of many of the abhorrent traits of domestic slavery being daily met with in Maryland, and that large numbers of slaves are weekly separated from their relatives and associates, and shipped from Baltimore to a better market, still we believe a disposition to meliorate the condition of the blacks and to extirpate slavery from the United States, is more generally and sin-

cerely entertained in this than in any other of the slave-holding states.

Individuals may be found throughout the south of similar wise and philanthropic views, and in some, in a proportion perhaps not much inferior, but taken as a whole people, we do not believe there is in either of them a real wish to put an end to the prevailing systems. They will indeed say much of the sad legacy left them by European avarice, but they attempt no measures for its removal.

The Old Colony Baptist Association held its third session at the meeting-house of the fourth Baptist Church in Middleborough, on Wednesday and Thursday, the 5th and 6th of October. On Wednesday at 10 o'clock, the Rev. Joseph Torrey, according to an appointment, preached an edifying discourse from John xxi. 15.—After which a collection was taken for widows and children of deceased ministers. Three new Churches were added to the Association, constituted since the last anniversary; three ministers have been ordained during the past year, and three others licensed to preach.

The churches in this Association have contributed from one hundred and fifty to two hundred dollars yearly, for a number of years past, to aid the cause of Missions.—*Christian Watch.*

Revival in Ireland.—The London Wesleyan Magazine contains a letter of the Rev. J. Foster, a Methodist Minister, which mentions the conversion of sinners in several towns. Amongst others, are 5 Roman Catholics.—*Chris. Watch.*

Mrs. Rowe, the indefatigable instructor at Digah, in India, writes, that of the nine or ten females in her school in 1817, five have embraced Christianity.—What a large reward to the patrons of her school!—In October, 1824, there were 55 native girls, Hindoo, and Mussulman, under tuition in the Digah Mission school.—*Chris. Watch.*

The Church Missionary Society in London, July 20, designated three persons, Rev. William Williams and wife, and Mr. James Hamlin, mechanic, as Missionaries to New-Zealand. Instructions were delivered to them on that day, and they were commended in prayer to the blessing of Almighty God.—*Christian Watch.*

There is about to be established in New-Haven, Conn. two Ecclesiastical Societies of coloured people. One is to be a Protestant Episcopal Society, and the other under the name of the Union Society, is to embrace the Congregationalists, and a few of other sects.—*Chris. Watch.*

## WORLDLY THANKFULNESS.

You will sometimes hear a covetous worldly minded man say, "What a blessed season it is for the corn and fruits of the earth," and other outward blessings; but you never hear him express any feeling sense of the blessed seasons of grace, the miracle of God's patience with him, the infinite love of God in offering Christ by the Gospel to him. He passes over these, as a child turns over his book, till he meets with some picture, and there he stays to gaze. Christ and his grace he cares not for, except they would fill his bags and barns. Shall such a one pass for a thankful man; will God accept his praises for earthly things, that rejects heaven?—*See Gospel.*

Atheism is a characteristic of our day. On the sentiments, manners, pursuits, amusements, and dealings of the great body of mankind, there is written in broad characters, "without God in the world!"—*Cecil.*

## ILLUSTRATION OF SCRIPTURE.

The effect of the moonlight on the eyes in this country, (Egypt) is singularly injurious; the natives tell you, as I found they also afterwards did in Arabia, always to cover your eyes when you sleep in the open air. It is rather strange, that that passage in the Psalms "the sun shall not strike thee by day, nor the moon by night," should not have been thus illustrated, as the allusion seems direct. The moon, here really strikes and affects the sight, when you sleep exposed to it, much more than the sun, a fact of which I had a very unpleasant proof one night, and took care to guard against afterwards. Indeed, the sight of a person who sleeps with his face exposed at night, would soon be utterly impaired or destroyed.

Letters from the East.

## THE LOVE OF CHRIST.

The love of Christ constrains believers; it so binds and animates them, that they yield to all the influences which the divine Saviour is pleased to impart to them. It brings into captivity every thought to the obedience of Christ; it makes them servants to righteousness; it says to this man, "Come," and he cometh; and to another, "Go," and he goeth.

LEGER.

Arrival of Mr. Ellis and Mr. Carey in England.—Our readers will be happy to learn that Mr. and Mrs. Ellis, who left this port in the Hudson on the twentieth of July, arrived safe in London, on the eighteenth of August. The health of Mrs. Ellis was somewhat improved by the voyage. Mr. and Mrs. Eustace Carey with their infant also arrived safely at Liverpool on the 3d of August.—*N. Y. Observer.*

Mr. Madison is at the head of an Agricultural Society.—Mr. Jefferson Rector of a Virginia University.—Mr. Monroe President of an Auxiliary Colonization Society—all of whom have heretofore wielded the destinies of free born millions. Are not such hoary heads venerable in the eyes of the world, giving the remnant of their days, when feeble and exhausted nature requires repose, to the service of benevolence, literature and humanity?—*Bal. Amer.*

The following letter from David Brown, a Cherokee native, who has been engaged in the translation of the Gospel in his mother tongue, to his correspondent in this city, will be read with deep interest.

Willistown, Cherokee Nation, 20th August, 1825.

Mr Dear Friend,—I have just returned from a funeral, about ten miles from this place, where a concourse of people had assembled to pay their respects and to deposit their kindred flesh beneath the lonely clod, there to sleep until the great and notable day of the Lord come. Religious services were performed on the occasion, viz. exhortation, prayers and singing in the Cherokee, and by a Cherokee. The scene was solemn beyond description. Bitter and doleful cries were uttered by the surviving relatives, when they saw the corpse of their beloved friend sinking under ground, they lifted up their voices and wept. The deceased died in the Christian faith, and a joyful hope of immortality. This Cherokee, I hope, has gone to praise forever that God that sent to her the news of salvation by missionaries. Though born and bred up a heathen, amid thick darkness, in due time God, who is rich in mercy, sent light and peace to her, and now, it is hoped, has taken her to himself in glory, to sing the song of Moses and the Lamb without end.

Late letters from Arkansas say that all friends there are well; that brother Walter and wife are subjects of renewing grace, and that they expect me there in the fall, which I hope they will realize.

I again touch on the subject of a printing press for my brethren in Arkansas. If not before, I must now solicit your exertion to obtain one as soon as practicable, in the way I proposed in a letter from Arkansas on the subject. To that letter I refer your attention. In case the five hundred dollars, appropriated by the Cherokees, is not sufficient to purchase one, and to meet all expenses incident to its transportation from Baltimore to Arkansas, any assistance in a pecuniary way, rendered by christian friends, or any persons—I know that the whole nation will be penetrated with gratitude, and particularly to yourself, for your kind attention to them.

Please to give my affectionate regards to Robert Webber, and may he ever walk in paths of virtue and religion—may industry and diligence mark his character.

Our mutual friend Mr. John Ross is well. I spent three days with him lately. Trade in this country, he says, is dull, and has more goods than can be disposed of for a considerable time to come.

You have, no doubt, read with indignation of the wrongs and misfortunes of the Creeks, the mass of whom are innocent and harmless people. But one of their number (partly white, and I understand cousin to Gov. Troup) acted the part of a traitor, and disposed of almost all their land to Georgia. Influenced by the love of money, this fellow sold the birth right possession of his people. The Cherokees deeply sympathize with the poor Creeks. This same McIntosh tried once to bribe the Cherokees. When his intentions were known to them, he was expelled forever from their councils, and his character publicly made known, and was disgracefully ordered to return into his own country. He has therefore, ever since been known among the Cherokees, a traitor, and his character eyed with contempt. No death ever gave so universal satisfaction as McIntosh's.

Your friend and brother.

DAVID BROWN.

The annexed account of a remarkable itinerant, who formerly traversed annually, and perhaps still does, nearly the whole extent of the civilized part of North America, under the impression of religious obligation, we copy from one of the journals of the United Brethren.

"July 25th, 1825. We had a visit from a German, called Spitzberger, on his tour through Canada and the United States. According to his statements he walks annually upwards of 7000 miles, passing from Quebec, through Nova Scotia and the New England and Atlantic States down to Georgia, then up through Tennessee, Kentucky, &c. to the Arkansas, then turning upwards again towards the north-east, thus performing an annual route of great extent; this visit was the fourth he paid us while on his peregrinations. He considered himself bound in conscience, in consequence of some special revelation, to travel constantly and in every season of the year. He also believes himself to possess some special clue to the revelations of St. John, particularly as regards the divine punishment impending upon the wicked. He has travelled through France, Germany, and Italy."

Papers Discontinued.—The Columbian Star, printed at Alfred, and the Washington Star, printed at Machias, have been discontinued. It seems these were not fixed stars.

## CHRISTIAN SECRETARY.

HARTFORD, MONDAY, NOVEMBER 7, 1825.

We notice in the last No. of the Baptist Register, a detailed account of the proceedings of the Board of the Baptist Missionary Convention, of the state of New-York; also the report of that body. We congratulate our brethren of the state of New-York, on the measure of success with which God has been pleased to crown their labours. We think they have abundant reason to bless God, and take courage—as we contemplate inserting the proceedings of the Board, and report, in our next paper, we forbear further comments at present.

The Minutes of the Hartford Baptist Association, are now ready for distribution at this office. Those who have given directions will have them sent as desired.

By the statement we this day publish, respecting the affairs of the Eagle Bank, and information subsequently obtained, we are of the opinion that the condition of that institution is worse, perhaps, than any had anticipated.

Gen. Andrew Jackson, having been nominated by his own state, Tennessee, to the office of President of the United States, has resigned his seat in the senate of the United States. Is not this step premature?

Extract of a letter from Rev. I. M. dated Portsmouth, N. H. Oct. 23, 1825, to a friend in this city.

"In South Berwick, Me. there is a refreshing revival. Between twenty and thirty have been baptised and united with the Baptist Church in that place; among the number one whole household, consisting of six persons, and all of them unmarried. The Congregational church in the same place have received about the same number. So we see that the Saviour is yet bringing his subjects into his kingdom. The household above mentioned, I have visited, and know the truth of the statement."

Extract of a letter to the editor, dated Canaan, N. Y. Oct. 27.

"The Lord has begun to brighten the prospects of his people in this place.—Two have recently obtained hope in Christ, one of whom has been baptised, which we hope are the 'first fruits unto God.'"

Yours respectfully,

C. H.

Extract of a letter to the editor, dated Litchfield, Oct. 27.

In Watertown, adjoining this place, the voice of the turtle is heard, and the time of the singing of birds has come. The inquiry is heard, What shall I do to be saved? while many are rejoicing in hope in Milton, a society of this town. We trust the Lord has begun a good work in the south part of Goshen, adjoining Litchfield. Appearances are very encouraging, and we can but hope the work will spread far and wide. Sabbath before last, I baptised a young female, last Lord's day, another. One of them in her fourteenth, the other in her fifteenth year; and while they followed their Saviour into the liquid grave, they really appeared to enjoy an antepast of the Upper World, and were almost ready to wing their way to the full enjoyment of their Redeemer. The Lord grant that I may enjoy many such pleasant seasons. I remain, as ever, yours in the kingdom and patience of Jesus.

S. H.

## NEW WORKS.

Blair's outlines of Chronology, ancient and modern, being an introduction to the study of History, for the use of schools. Published and for sale by Samuel G. Goodrich, of this city.

This work is introductory to a series of Histories, now preparing on an improved plan, calculated to render the study interesting, and permanently useful.

The following will appear soon.

"Blair's Outlines of Ancient History. Blair's Outlines of Modern History. Blair's Outlines of the History of Greece. Blair's Outlines of the History of Rome. Blair's Outlines of the History of England. Blair's Outlines of the History of France. Blair's Outlines of Ecclesiastical History."

These works are entirely original, but are called Blair's, (being partly on the plan of his celebrated books for education,) for the purpose of giving a uniform and connected series, a title designating such connection.

This work is designed to be introductory to the study of General History. That it is calculated to be useful as such, may perhaps appear from the following considerations.

It will be had in recollection, that a child, when introduced to the study of History, has few or no ideas upon the subject. His conceptions are, therefore, as in all other similar cases, at first partial, confused, and formed with difficulty. It is but by degrees, and after repeated efforts, that the topics of history are even understood.

But if the ideas of History are conceived with difficulty, the formation of its complicated details, into clear and lucid general views, while it is equally important, is still more difficult; and as history is generally taught, is rarely done.

Another fact should be considered—that as all study is labour, the study of history must be, in itself, disagreeable and onerous to the pupil, unless it presents to him agreeable ideas—pictures addressed to his imagination, characters with whom he may sympathize, or events calculated to touch his feelings.

This point seems not to be apprehended in the construction of most of the juvenile histories in use. They are usually composed in a style by no means adapted to youthful capacities, and are therefore not understood: they

are generally put together without any other arrangement than a chronological succession, thus crowding the mind with a multitude of facts having no other relation to each other, than that they occurred about the same time, or in the same place—they are too frequently extended treatises, and quite beyond the scope of youth—or barren compends, presenting nothing but dry dates, and general statements, and therefore exciting no interest in the mind, and leaving no impressions on the memory.

This work, it is hoped, is calculated in some measure to remedy these evils. The subject of history is here opened to the mind of the pupil, by presenting a few of the great events with which it is distinguished. Here they are presented in easy terms, and disengaged from any such connections, as would be likely to confound the mind. These events being fixed in the mind, the pupil, as it were, looking from commanding eminences, is led to take a brief, but distinct survey of the whole field of history. He thus gets a clear and comprehensive view of the subject in outline, and is therefore qualified to enter, without danger of confusion, upon a more extended study of the subject; and if this outline is strongly fixed in his memory, as it is designed to be, he will through life have in recollection the great dates in chronology, and be thus able to fix other dates with sufficient precision for all practical purposes."

We think the above work is calculated to become highly useful in schools, and as a book of general reference, and we trust the enterprising publisher, will find an ample reward for his meritorious services, in the improvement of the age, and in the patronage of an enlightened and liberal public.

We have perused a work entitled, "Stories selected from the History of England, from the time of William the Conqueror, to the Revolution; for children. First American edition."

We are pleased with this cheap little work, as it is well calculated to impart instruction, and amusement to the youthful mind. It is published, and for sale, by Mr. Hezekiah Huntington, Jr. at his book store, in this city.

## General Intelligence.

By the arrival of the *Silas Richards* at this port, Liverpool papers have been received to the 28th of September. The most important item of intelligence which they contain is the

*Manifesto of the Greeks*.—This document, which is published in full in the *London Courier* of September 21st, is an official act of the Clergy, the Representatives of the people, the civil officers, both of the Navy and army, in which after a long preamble, enumerating the causes which have led to the measure, the Greek nation voluntarily and deliberately "places the sacred deposit of its liberty, its national independence, and its political existence, under absolute defence of Great Britain."—*N. Y. Obs.*

HAYTIAN INDEPENDENCE.—Some of the journals, says the *Paris Etoile*, having endeavoured to excite uneasiness in the planters respecting the communications which the new state of St. Domingo might have with our islands, we are authorised to declare that the foresight of the government has taken away every pretext for alarm on this score; the ships of Hayti will not be received in our colonies, and will not even show themselves there. It is but justice to add, that this regulation has not met with any difficulty in St. Domingo. We must say the Haytiens have acquired a strange sort of independence.

WAR IN INDIA.—Intelligence has been received in England, of the capture of Arracan, the chief town of the province of that name, in the Burmese Empire, and that Denobow had fallen into the hands of the British forces without opposition. The struggle on the part of the Burmese appears to be much less vigorous, than that formerly made by Tipoo Sultan in defence of his dominions. There is very little doubt it will terminate, first or last, in the conquest of the natives, and probably the annexation of the Empire to the British dominions.—*Daily Advertiser.*

Georgia Election.—The returns from 52 counties leave a majority for Gov. Troup of 721 votes. Eight counties to be heard from.—*N. Y. Statesman.*

## SALT SPRINGS DISCOVERED.

The following paragraph is contained in a letter to the editor of the *Christian Watchman*, dated Ellisburgh, N. Y. August 31.

"Within a few weeks, a Mr. Taggard, and Deac. Bradley Freeman, of this town, have, in digging and blasting about eight feet, each one on his own farm, not a mile asunder, found salt water; which it is said, is as thick as that of the county of Onondaga. Salt has already been made of the water of both springs. Some made of the former, I have seen; that of the latter, it is said, exceeds in quality. Neither of the springs, I think, are over a mile's distance from the Baptist Meeting-house."

Singular Case.—A gardener's wife in Vienna, was, at the age of 24 years, seized by a violent head-ache, which continued for several years, and drove her almost to despair. She was at last advised to take snuff as a remedy, in order to promote a discharge of mucus. Happening to have some asafoetida in the house, she mixed it with the snuff, in the supposition that it might increase the effect. The consequence was, that a worm was discharged from her nostrils, similar in appearance to the grub. The circumstance induced her to continue the use of mixed asafoetida and snuff. Eight more worms were discharged. In short, by the use of the remedy, forty-eight worms were discharged, and the head-ache was completely removed. Dr. Frank, who relates the case, supposes that the worms had been lodged in the frontal sinus.

A company has just been formed in Paris for the manufacture of ice.



## LORD COCHRANE AND THE GREEKS.

Our readers will recollect that Lord Cochrane, having invested his wages and prize money in cotton, left the Brazilian service without leave, returned to England, and determined to espouse the cause of the Greeks. The following paragraph is from a Philadelphia paper:

"A late number of the London Morning Chronicle mentions that, at a meeting held at Sir Francis Burdett's a sum of £300,000 was agreed to be instantly placed at the disposal of Lord Cochrane, for the succour of the Greeks. He is to provide two steam vessels, and, if possible, purchase from Sweden two ships of the line, and that 3,500 men will be placed under the command of Sir Robert Wilson. It is added, that the Brazilian frigate *Perangau* was nearly ready for sea, and that in her Lord Cochrane was to sail for Greece."

The Missouri Advocate states, that copper is found from Ousconsin and the Falls of St. Anthony to the shores of Lake Superior, in such abundance and purity that the Indians make hatchets and ornaments of it, and that it is easily worked into any form without any other instrument than the hammer. The whole region of the upper Mississippi, is mineral, abounding in lead and copper. The lead mines are in the hands of the United States, but the copper are still retained by the Indians.

**Rapid Travelling.**—The distance between Detroit and New-York city may now be travelled in five days and twelve hours, and is at least nine hundred miles.—*Id.*

A new lithographic invention is announced at Brussels, by which the French papers are to be copied and reprinted within two hours after the arrival of the Mail.

**Thanksgiving.**—Thursday, the 24th of November, is appointed to be observed as Thanksgiving Day in New-Hampshire, Massachusetts, and New-York.

It is stated that upwards of 60 students have entered Amherst College, Mass. at and since commencement, of whom 54 are members of the Freshman class.

Judge Noah states that a correspondence of an interesting nature has resulted from the general disposition of the European Jews to emigrate to the city of Ararat, and that a select number will embark from Amsterdam and Hamburg early in the ensuing spring.

Among the passengers in the *Canada*, arrived at New York, were the Rt. Rev. Bishop Hobart, Granville Sharpe Pattison, Esq. Professor of Anatomy in the University of Maryland, and Mrs. Ann Brithwaite, the celebrated preacher, of the Society of Friends.

A College is about to be erected in Newark in the state of Delaware.

Florida, when ceded to the United States, had a population of 15,000 inhabitants. It now contains 50,000.

Professor Olmstead has determined to accept the Professorship of Mathematics and natural Philosophy in Yale College, upon which he will enter the first of January next.—*Chris. Watch.*

I have often had occasion to observe, that a warm blundering man does more for the world than a frigid wise man. A man, who gets into the habit of inquiring about proprieties and expediencies and occasions, often spends his life without doing any thing to purpose. The state of the world is such, and so much depends on action, that every thing seems to say loudly to every man, "Do something,"—"do it!"—"do it!" *Cecil.*

Vermont is traversed through its whole extent by the Green Mountains, from which it derives its name. The Champlain Canal has greatly increased the business of that part of the state which lies west of the mountains; and the improvements, which are in contemplation, in the navigation of the Connecticut river, will give the people of the eastern section great facilities for access to the seaboard. The manufacture of iron is becoming an object of attention; and, it is said, on account of its peculiar qualities, is of real national importance. The beds of ore are very numerous, and inexhaustible.

A house at Charleston, S. C. which has failed in consequence of the late cotton speculation, owes the custom house about two hundred thousand dollars, and the banks of that city, about six hundred and fifty thousand dollars more.

**The House of Rothschilds.**—N. M. Rothschild, of London, the great Loan Contractor with the European and Brazilian governments, with his four brothers, are said to be worth more than £10,000,000 sterling.

**Duelling.**—The following remarks suggested by the late duel between two Midshipmen, are from the New-York Daily Advertiser.—*Chris. Watch.*

"Let every man, be his rank what it may, who gives or accepts a challenge, or fights a duel, or acts or appears as second, or surgeon on the field of honour, be punished to the extent of the law, and without any future relaxation on the part of the government by a restoration to service, and we will vouch for the extirpation of this base, malignant, detestable, murderous practice. Let it be an affair of dishonour, instead of honour—of infamy, instead of reputation, and our fighting-cocks will soon lower their crests and lay aside their gaffs. Pull out their tail feathers, and their courage will soon evaporate."

**To clean Paper Hangings.**—Cut into eight half quarters a stale quarter loaf; with one of the pieces, after having blown off all the dust from the paper to be cleaned, by means of a good pair of bellows, begin at the top of the room, holding the crust in the hand, and wiping lightly with the crumb, about half a yard at each stroke, till the upper part of the hangings is completely clean all around; then go again round with the like sweeping stroke downwards, always commencing each successive course a little higher than the upper stroke had extended till the bottom be finished.

The operation if carefully performed, will frequently make very old paper look almost equal to new. Great caution must be used not by any means to rub the paper hard, nor to attempt cleaning it in the cross or horizontal way. The dirty part of the bread too must be each time cut away, and the pieces renewed as soon as at all necessary.

**Imposition.**—A person by the name of Cleut, has been imposing upon the citizens of Boston, and by his agents, in some of the interior towns, by selling parts of tickets signed by himself without holding the originals. Being suspected of roguery, he absconded, but has been taken and secured in jail.

## EAGLE BANK.

The Stockholders of the Eagle Bank met at the State House in New-Haven, on Wednesday last, and heard a report from a Committee appointed to investigate and disclose the affairs of the Bank. The result is a melancholy one to many individuals, and many corporations who have trusted and lost much of their money there. We have heard no blame, except that of gross, yet unaccounted mismanagement, imputed to any one. The minutes with which a gentleman who was present has furnished us, stand as follows.

DR.	
Notes estimated good	\$233,681 87
do. on mortgage	67,000 00
do. doubtful	1,604,439 77
do. bad	51,908 20
Real Estate	11,160 44
Banking House and Lot	10,945 87
Specie & Notes of other Banks	37,489 49
Amount due from Union Bank and sundry persons, holders of Eagle Bank Notes	84,904 19
Amount due from other Banks	10,160 28
Amount advanced by President for Stock	25,046 54
do. paid for expenses	1,980 41
do. of over-drafts	1,106 75
	\$2,139,324 10

CR.	
Capital Stock	\$623,800 00
Circulation on demand	430,607 00
do. Post Notes	732,630 00
Amount in suit	91,762 41
do. due Savings Bank	84,990 63
do. do. other Banks	12,615 64
do. do. Depositors	48,167 04
do. do. to apply on Notes	46,149 46
do. of dividends unpaid	3,032 50
do. Surplus	66,062 51
	\$2,139,324 10

**An important suggestion to the present Congress in regard to a GENERAL BANKRUPT LAW.**

We hope that gentlemen who are chosen members of the next Congress, and who are favourably inclined towards the establishment of a system of national Bankrupt Laws, will come together prepared to bring that subject before the Houses at an early period of the session. As this will be a new Congress, the first session will not be limited by a given day; and, as is usual, it will probably continue considerably beyond the third of March. If this subject should be brought up in season, there will be no good ground of complaint for the want of time.

That it is a matter of great importance cannot be questioned. The more we become a trading and commercial people, the more shall we realize the vicissitudes and reverses of trade. The experience of the past year has taught, and is still teaching us the truth of this remark; and every succeeding year will add, the greater or less degree, to our stock of knowledge on this subject. To leave creditors without the means of sharing in equal proportions in the wreck of a debtor's fortune, and a debtor without the hope of release from the misfortunes of his business, is doing injustice to both. Under the diversified systems of the different States, nothing effectual, or at least nothing just and equitable to the parties, can be done. The decisions of the Supreme Court of the United States have put a construction upon the Constitution, which deprives the individual States of all power relating to bankrupt laws, and, to a considerable extent, to insolvent laws. In this situation, credit is deeply affected, and security for debt in many places destroyed. In all instances where failures occur, preferences are admitted and sanctioned, and the most partial, unequal, and unequitable distribution of a bankrupt's estate and effects is made—a few favored creditors being provided for at the expense of the others, and the latter are left without any remedy, and without any compensation for their losses.

The practice of preferring what are called *honorary creditors*, is most inequitable, and most unjust. All honest debts stand upon a footing in honour and conscience, as well as in law and justice, and ought to receive equal attention from those from whom they are due. Much extravagance in business, and many risks in trade would be avoided, if no preferences among creditors were allowed. Lenders of money would be more cautious, and borrowers would be in some measure checked in their hazardous career. This system of partiality and favoritism would be completely destroyed by a Bankrupt Law, the very principle of which is, to make an equal distribution of the bankrupt's effects amongst all his creditors.

That there are objections in some parts of the Union to a Bankrupt System, we are well aware. So long as *relief-laws*, and *stop-laws*, and other obstructions can be thrown in the way of the collection of debts, we must expect to find opposers to a general bankrupt law, because a law of that description would at once put an end to such iniquitous measures. But that the importance, and indeed the necessity of a general bankrupt law, will first or last be felt, and acknowledged by the majority of our politicians and statesmen, we cannot for a moment doubt.—*N. Y. Dai. Adv.*

One of the most singular measures of European despotism that has recently occurred, is the suspension of two of the Paris newspapers on the charge of attacking the religion of the state. A late London paper contains some passages from the indictment, or information, for we really do not know what to call it, which the prosecuting law officer preferred against these two journals. After a series of remarks upon democracy, and the enemies of order, and stating that their plans do not merely tend to the destruction of the throne, but that they lead to the overthrow of society, whatever may be the form of government, and that their ways are peculiarly hostile to religion, it says—"When their rage betrays them, they employ audacity, but more frequently hypocrisy. Hypocrisy has reached even their

journals. Among these there are two which have become their favorite instruments—they are the *Constitutionnel* and the *Courrier*, which the undersigned can no longer delay denouncing to the Court for their culpable tendency to affect the respect due to the religion of the state. It is in the name of God that these new apostles blaspheme God and holy things. It is often in professing an apparent veneration to the religion of Jesus Christ that they attempt to sap it in its foundations. They generally conceal their intentions, but those intentions may be recognized by their works. Now, as to their works, behold them. Contempt directed against the persons and things of religion; provocations to hatred against priests in general; a rage for propagating against them, thousands of false accusations, in the midst of which some true ones are produced, which they take care to result and poison. Such are the perfidious means employed up to the present moment by these two journals to arrive at the end, which is the destruction of the Catholic Religion, by substituting for it the Protestant Religion, or rather the annihilation of all religion whatever."

On this charge, supported in all probability, by evidence of such a character as is alluded to in this document, these two papers were silenced, one for a month, and the other for three months. It is strange that Cabinets can flatter themselves at this period of time, that they can stop by force the progress of knowledge, and particularly by shutting the mouths of newspapers!—*N. Y. D. Adv.*

**Wreck of the large timber ship *Columbus*.**—A vessel arrived in the Thames from Jamaica fell in with on the 20th August, in lat. 47, long. 16, the fore part of the *Columbus*; and the next day in lat. 47, 28, long. 15, 40, fell in with her after part about 60 feet from the stern post.

**"Whosoever ye do, do all to the glory of God."** The following letter was written in answer to an invitation given by the Managers of a ball in Kentucky, to a young lady.

CAMPBELLVILLE, Dec. 24, 1816.  
**Gentlemen.**—This evening I received a note from you, requesting my company at Col. K's, on Friday next, to participate in a ball to be held there on that day. I thank you, gentlemen, for the attention paid me, if you please, for a non-compliance with your request. My objections do not arise from any aversion I have to you, or any other person I apprehend will be there; but to the practice itself. I recollect that I am a probationer for eternity, and have to give an account of my conduct to the Judge of quick and dead; time is short, and ought to be employed to the best purpose of which we are capable; and although I think the practice of dancing far more decent and less sinful than many other practices, yet I think it calculated to divert the mind from serious and important subjects, and inspire it with vanity and lightness, unbecoming mortal, rational, and accountable creatures. It is not calculated, in my humble opinion, either to inform the mind or give dignity to character. We ought only to pursue such a course as will give improvement to our minds, and tend to assimilate us to Him who is the source of all perfection, or such as promises benefit to society, and we can reflect upon in solitude with pleasure, maintaining a conscience void of offence. O may we all so conduct ourselves, that when we come to appear before our omniscient Judge, we may be so happy as to receive the plaudits of "well done, thou good and faithful servant!" *C. C.*

We have received by the *Columbian* at Philadelphia, Caracas papers to the 21st ult. The only article of intelligence which they communicate, is the fact that Joseph Lancaster has received a second letter from Bolivar, enclosing bills of exchange on the Peruvian Agents in London for another sum of twenty thousand dollars. The Lancasterian school under the patronage of Bolivar, would be in a state for public examination in the course of a month.—*N. Y. Gazette.*

**PETERSBURG, Vir. Oct. 21.**  
**Early Winter.**—During the whole of the past week, till Sunday, the mercury in the thermometer ranged from seventy to eighty, and the weather, for the season of the year, was hot and oppressive. Vegetation appeared to have taken another start, invigorated by the apparent return of spring. On Sunday, however, the weather was more seasonable. On Monday it was still cooler, and a five was quite comfortable. On Tuesday morning we had a keen northern blast, with a cloudy atmosphere, and for about half an hour we were visited, most untimely, by a smart sprinkle of snow. Considerable frost has been the consequence of this early appearance of winter, and vegetation is in consequence entirely checked, the tender vines, shrubbery, &c. manifesting by their blackened leaves, its power and influence. From the previous seasonable weather, we do not imagine that the planters have suffered materially, if at all, by this early appearance of winter.

**Quaker Marriage.**—At the Friends' Meeting House, in Durham, Me. on the 29th ult. Elijah and Reuben Cole, twin brothers, married Elizabeth and Mary Jones, twin sisters, and daughters of Edward Jones, of Brunswick.

It is said, that there is now living in Charleston, S. C. a Mrs. Mitchell, aged 105 years; she has good eye-sight, walks without a staff, and attends public worship generally every Sunday. Her mental faculties are equally unimpaired.

**NEW-YORK, Oct. 24.**  
Reynolds, the murderer of Capt. West, who was convicted at the last assizes and sentenced to be executed on the 19th Nov. but over whose case some doubt had been thrown, by testimony said to have been discovered subsequently to the trial, has put the matter at rest by a full confession of guilt! This fact was announced last evening from the pulpit by the Rev. Mr. Stanford, and will, of course, or should arrest all efforts to persuade the executive to reprieve the culprit.

**Boston, Oct. 24.**  
**Distressing Intelligence.**—A handbill from the office of the Eastport Sentinel, was received on Sunday, giving the particulars of a most destructive fire, which had visited Fredericton, Chatham, Miramichi, and several other places, sweeping in its course, stores, houses, cattle, and in some instances, human beings. It appears that 98 buildings were destroyed at Fredericton—the loss sustained it is calculated exceeds \$120,000. The Governor of New-Brunswick had given to the sufferers \$200, and the people of St. Johns contributed

1250l. No human lives were lost at Fredericton.

A letter from Chatham, dated the 10th, states that the fire broke out in the woods on the N. W. branch, and aided by a heavy gale, burnt all before it in the N. W. settlements. The towns of Newcastle and Douglas were destroyed, with the exception of about twenty houses. The back settlements were also all destroyed. In Chatham there were about 400 houseless beings, and in Nelson, about 600, who were suffering for food and clothing. The number of lives lost had not been ascertained. Wild beasts from the woods had been found dead upon the sea shore, and thousands of dead fish were floating in the water. Many people were compelled to jump into the water to escape the flames, and several were drowned. The fire ran over an extent of an hundred miles in length and forty in breadth. The letter concludes by stating that in the whole there are not less than 1500 persons in want of shelter, food and clothing.

The fire visited Miramichi on the 7th. The wind blew heavy, and bore along with it volumes of smoke, dense clouds of flaming particles and large brands of fire. A letter from that settlement says—"Every one was obliged to seek for safety in the best way they could, and the calling for relatives was truly heart rending. The darkness, hurricane, and occasional showers of fire, rendered it extremely difficult to escape, and some of the ships being on fire rendered them a very dangerous refuge—most families were conveyed across the river in boats and on floats, and others ventured on single logs. The settlement at the Court House and downward for ten miles, is entirely consumed, together with the extensive stores of the principal Merchants—also all the Bartibogue settlement. On the S. W. branch the greater part of the buildings, crops and cattle are burnt,—also on the N. W. branch all the meadows, 500 tons of hay, and all the buildings thereon—a great number of families perished in the flames, and every hour brings the most appalling accounts of the extensive and general devastation. How the inhabitants are to subsist is unknown."

**Singular Circumstance.**—The Franklin Malone Telegraph, gives an account of the execution of Stephen Videts for the murder of Mrs. Fanny Mosely. The Telegraph says:—"That while under the fatal tree, a paper was then read at his request in which he asserted his innocence in the following terms: 'With regard to the crime for which I this day suffer, I have only to remark, that I am perfectly innocent. By whose hands the unfortunate Fanny Mosely was deprived of life, I do not know; but I say it was not mine, neither was I aware of the approach of that unhappy event, but at the time was fearful of the designs upon my own life.' A short time after the rope was fastened to the beam, and the cap drawn over his face, he still protested his innocence, and the drop fell. But unfortunately, the knot drew over his chin in such a manner as not entirely to stop his breath; nor the circulation of the vital fluid; in this dreadful situation he struggled for several minutes in the agonies of death."

The paper containing his protestations of innocence, he had declared his intention of holding in his right hand, when yielding up his life. This paper he changed from his left to his right hand, when he had hung two or three minutes, and waved it to the multitude with apparent design.

**From the Baltimore Gazette.**  
Our attentive correspondent at Lima informs us that the port of *Arica* promises to be one of the most important places of trade on the coast. It is the depot from which the wealthy provinces of La Paz and Potasi are supplied with merchandise, and the returns are made in platina or virgin Silver and Tin in bars—but the great influx of British manufactures, and the ignorance of the superior quality of our domestics, which have not as yet been introduced into Upper Peru, operate much to the disadvantage of American manufactures, generally.

A few months experience will however, give them the currency which their excellent quality has secured to them on other points of the coast, over English and India goods, and we anticipate an extensive trade in Cottons from the United States, which must henceforth secure to them a preponderance in the Peruvian market.

A Paris paper gives the following account of an incident which lately took place at the Jardin des Plantes;

A man had introduced himself into the interior of the menagerie. The keeper perceiving him, ran towards him, to make him go out; but at the same time the lion Atlas, whose cage was not well closed, raised the grate audaciously, and left his cage. The keeper cried immediately to the imprudent man, "place yourself against the wall, and keep still, or you are lost!" It is well known that it is necessary to show firmness and courage before the king of animals. The man obeyed, the keeper followed his example. The lion walked forward and approached first the keeper, but he recollected the friend who brought him his food, caressed him in an affectionate manner, and passed on to the stranger. Arrived before him, the eyes of the animal sparkled, he raised his enormous paws, and placed them on the man's shoulders. For some moments the lion remained in that position; he scrupulously examined the man who already thought himself his victim, smelt of him from head to foot, and afterwards returned melancholly to his cage. The grate was immediately shut. But the stranger has not yet recovered from his fright—his life is despaired of.

**Provisional Acquittal.**—A lad, named Male, was tried at the Old Bailey Sessions on the 14th of Sept. 1772, for a highway robbery, and his identity positively sworn to by several witnesses. When called upon for his defence, he persisted in his innocence, and said that his witnesses would prove it. These witnesses were the books of the Court, by which it appeared, that on the very day and at the very hour when he was stated to have committed the robbery, he was on trial at the bar, where he then stood for a similar offence, in which he was likewise unfortunately enough to be mistaken for the guilty person: he was, of course, honourably acquitted.

An action of slander, in which a lady was plaintiff, was lately tried in the Superior Court of Buckingham, Virginia. The jury brought in a verdict of five thousand dollars damages.

The President, on Friday, attended the celebration of the anniversary of the East India

Marine Society at Salem. Among the other distinguished guests were Judge Story, Timothy Pickering, and the Mayor of Boston. The dinner was given at a new Hall, and was surpassing in "variety, elegance, and taste." After the cloth was removed the first toast was "The President of the United States." The President immediately rose, and in a few words expressed his gratitude to the inhabitants of Salem for the tokens of their favour on former occasions, as well as for their invitation to the present entertainment, and begged leave to propose, as a toast "The mariners of Essex, and their tribute, both in peace and in war, to the glory of their country."

Albany, October 18.

**Supreme Court.**—The court commenced its session for October term yesterday morning, in this city, and dispatched all the non enumerated business of the day before 2 o'clock. They adjourned to 4 P. M. to hear a question argued in relation to the corporation of New-York. They commence with the calendar this morning.—*Patrist.*

## MARRIED.

At Boston, Samuel Howard Huntington, Esq. of this city, to Miss Catherine Hutchinson Brinley, daughter of Geo. Brinley, Esq.

## OBITUARY.

At Northampton, Charles Henry, youngest son of Rev. Benjamin Willard, after wasting eight weeks with dysentery.

So fades the lovely, blooming flower,  
Fruit, smiling solace of an hour;  
So soon our transient comforts fly,  
And pleasure only blooms to die.

At Middlefield, on Monday morning last, Mrs. Eliza Wright, aged 20, wife of Mr. Horace Wright, of Rochester, N. Y. and formerly of this town. On Thursday last, Mr. Benjamin Birdsey, aged 39.

At Westfield, on Saturday morning last, Mr. Zaccheus Stow, aged 62, a revolutionary pensioner.

At Middletown, on the 21st ult. David F. Banks, son of David F. Banks, Jr. aged 10 months. On Thursday last, Miss Julia Lee, daughter of Mr. Benjamin Lee, aged 24. Mr. Russell Markham, son of Mr. Jeremiah Markham, aged about 23. On the 12th ult. Mr. Oliver Markham, aged 27. On the 5th ult. Miss Lucy Clark, aged 15.

At Staddle Hill, Mr. George Warner, aged 30.

At Saybrook, on the 22d ult. Widow Sarah Lord, aged 93.

## COMMUNICATED.

Died at West Woodstock Oct. 5th of a lingering consumption, Mrs. Judith Perry, wife of Lieutenant Daniel Perry, aged 72. Nine children, twenty-nine grand children and 14 great grand children survived her, and mourn her loss. Nor are the mourners confined to her family alone, the church of which she was a member realized the departure of a mother in Israel; while society in general regret the removal of one who might have been called humanity's friend. She united industry and prudence with generosity and benevolence. Her circumstances enabled her to perform acts of charity so congenial to her soul, which were often repeated without ostentation. For 43 years she was a member of the 1st Baptist Church in Woodstock, during which time she maintained an unsullied reputation, and unblemished christian deportment. During her illness, patience seemed to have its perfect work, and her soul was triumphant in death.

From parting breath melodious ring  
Responsive, from a blood-bought soul,  
Ah cruel death, where is thy sting,  
And where O grave is thy control.  
Triumphant o'er the bending skies,  
High mounts the soul released from clay,  
Her thoughts in sweet complacence rise,  
While round her bursts a flood of day.

## NOTICE.

By order of the Honourable Court of Probate for the District of Suffolk, six months from this date are allowed the Creditors of the estate of Martin Sheldon, Jun. late of Suffolk, deceased, represented insolvent, to exhibit their claims against said estate.

Notice is hereby given, that we will attend to the business of our appointment, at the late dwelling of the deceased, on the 24th day of January, and 24th of April, 1825, at 1 o'clock P. M. All claims not exhibited according to law, will be debarr'd of a recovery.

Andrew Denton, {  
Thaddeus Lyman, {  
Suffield, Oct. 24th, 1825. 3w

## THE PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

This Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved endorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

The following gentlemen are Directors of this Company.

Solomon Porter, Nathan Morgan,  
Jeremiah Brown, Henry Hudson,  
Wm. W. Ellsworth, Roderick Terry,  
Merrick W. Chapin, Edward Watkinson,  
James B. Homer, James H. Wells,  
Charles S. Phelps.

WM. W. ELLSWORTH, President.  
THOMAS C. PERKINS, Secretary.  
Hartford, July 7, 1825. 25ff

## A WET NURSE

Wanted in a family in a retired situation.—  
Apply at this office.  
Hartford, Oct. 8, 1825.



FOR THE CHRISTIAN SECRETARY.  
THE PLEASURES AND RESULTS OF  
INTEMPERANCE.

Mr. Editor,

I suppose, that you are not an enemy to the happiness of men, and are disposed to discountenance vice of every character, as tending to the destruction of happiness. Although your paper is generally read by the virtuous, it, undoubtedly, sometimes falls under the eye of other men. Many of your readers are youths, who are virtuous, and ought to remain so, and there may be some, who have occasionally tasted of the sweet, but poisonous cup, and may yet be reclaimed. Of those, who have drowned their reason, and all the fine sensibilities of the soul, in habitual intemperance, we have but little hope. The god of this world has blinded their minds. The eyes of their understanding being darkened admit no light, or just enough to bewilder them.

The following remarks are designed to confirm the virtuous, and to alarm and reclaim those, whose minds are not lost to all that is reasonable and praiseworthy. Among the wise sayings of a certain king is this—There is a way which seemeth right to a man, but the end thereof are the ways of death. These words suggest an inquiry—Is it true that a being, so knowing, so wise, and so good as man, can be mistaken in any thing? Can a being, who thinks himself so perfect as man, be liable to fall into errors? and can he be so foolish as to do that, which he must know will result in his own temporal, to say nothing of his eternal injury? Yonder you see an object, whose very appearance seems to carry pollution to the beholder; whose cadaverous aspect moves the soul to all the horrors of a dream of death—that object is man, a man too, who, but a short time since, thought himself a favoured son of wisdom, and laughed at the rigid moralist, as far gone in folly, and greatly unworthy his respect. But by and by the proud author of "The age of Reason" becomes the wise man of the bottle. He had always thought himself right, when in a low, scurrilous manner, he was labouring to make others believe with him, that the Bible was a cunningly devised fable, fit only for fools and madmen. He continued to think so, until he esteemed his cups far more worthy his attention than the Bible.

He thought his way right, while he made the bottle his companion by night and by day, even when his aspect, and his conduct, had become too degraded for decency to witness, or even to describe. If you can bear so loathsome an object, look at this same boasting religionist, wallowing in the filth of drunkenness, & cursing his own folly, and quaking under the incumbent wrath of God. "Proud and haughty scorner was his name," when he attacked in the spirit of hell, that holy book, which is the only medium of hope for the soul of man, and in him was the threatening justly and amply accomplished—"If thou scornest, thou alone shalt bear it," i. e. the punishment. This one instance, if there were no other, is enough to prove the truth of the words—"There is a way, which seemeth right to a man, but the end thereof are the ways of death,"—but instances of the same nature multiply upon us, as we look abroad on mankind.

The view is replete with all, that is disgusting, and heart-sickening, and pitiable, and fearful. Many a youth of high and noble native talents, has, by scorning the truth of God, plunged into vice, and reaped the reward of his folly. Among other sins he has fallen into the soul-destroying vice of intemperance. I use the common polite word intemperance, rather than the word drunkenness, although I am unable to discern any important difference between the two words, unless it be that intemperance is the beginning, and drunkenness the consummation of the same vice. Perhaps, some men of genius may be able and willing to discriminate between them, and to show, that while drunkenness is a heinous crime and a beastly sin, intemperance may be respectable in all men but Ministers and a few others. Habits of all kinds grow stronger by age, so long as the necessary capacities continue. In the Bible the character of every man is portrayed, yet many have the hardihood, when they are personally concerned, to deny that the painting suits the person, who sat for it; yet so just is this painting, that the person for whom it is designed, is apt to start at the first sight of it. When the preacher presents this painting before an audience, how often does some hearer imagine, that the preacher has him in his eye.

How can we account for this? The speaker was ignorant of the presence of any individual represented by the painting, but that Spirit who indicted the Bible, knew the individual, and had him in his eye, when He drew that painting. It is character, which is painted. By their respective characters, men are divided into different classes—Atheists, Deists, Idolaters, Thieves, Murderers, Drunkards &c. as well as men of opposite characters.—In the great painting these are thrown into groups, under their respective titles.—Now, when any man looks on this painting, and discovers his character in any group, he calls that character himself, and he is

right. For example, when he looks on the group of Drunkards, the intemperate man sees himself, as in a glass, among them. He may shut his eyes, but the picture is within. It makes its impression on the mind itself, and no eyelids can intervene to exclude it. But he rejects the picture as an incorrect likeness. The features, says he, are too red and bloated, and the eyes look too beastly. It may be, he is right, especially, if he be a youth; but the portrait is designed for him, when he is a little older, and, although it may be at present somewhat extravagant, he will by and by become all the truth of the painting. He is the best limner, who draws most to the life, not he who paints the handsomest portrait. And, if one looking on the face of an infant, should paint that infant what he will be when a man, he must be a master of masters. Neither a Raphael, nor a West, could ever do that. But the divine artist has done it. He sees the end from the beginning; and the intemperate youth, who sits to that painter at twenty, may be furnished with a likeness, which will suit him well at three score years and ten. Let him not, then, reject the portrait, drawn for him by the pencil of God, because it seems too old for him. Let him preserve it. He may, and probably will sometime be what the portrait now is; for, whatever the intemperate youth may think of the way he is going, it is certain, the end of that way is death.—Temporal and eternal ruin will be the end. If he would avoid these results, he must abandon the way to them. There is a way which seemeth right to the intemperate man, but the end thereof are the ways of death.

I fear, that some drunkard, and perhaps some thoughtless youth, will be offended by these remarks. "Thou art the man." The drunkard is ashamed, that he was ever afraid of shame. He glories in his shame, and assumes the character of drunkenness with a boldness, which makes himself respectable in his own eyes—while the beholder quakes with horror for the soul, which is within the grasp of hell. He neither fears God, nor regards man. Follow the Drunkard from the grog-shop to his family. Perhaps an amiable wife waits and wakes to a late hour for his return. He arrives at length, and what follows? Here we could draw a picture, at which men, and Drunkards themselves, if they would look at it, when sober, would shudder—at which heaven might weep, and Hell would laugh. But you, who have witnessed such a scene, know it better than it can be described.

The remark is sometimes made by Drunkards, that they injure none but themselves. Think again of that family, which is haunted by such a fiend. Consider the influence of his example on his children. I knew a father who was a drunkard, who used to take his little son of four years old with him to the grog-shop, and cause him to drink to intoxication. Rags, and dirt, and filth, and Drunkenness, were forced upon his family, while an industrious wife and her daughter were labouring to provide bread for that family, and were made sometimes at midnight, to fly for protection to some neighbouring roof. The influence and the dread of such a man are extended to those who are around him.—Is it no injury to a family, and to society, that a man is a drunkard? Is it no injury, that the talents, the labour, and the money of the drunkard be squandered, his influence be withdrawn from the promotion of useful purposes, and devoted to the worst of purposes? Weak indeed, must be the mind, which does not trace many, and great evils to this sin of Intemperance.—Malicious, infernally malicious, must be the heart, which is disposed to palliate so ruinous, so beastly, so hellish a crime. What other crimes do not spring from it? Profane swearing, gambling, quarrelling, murder, are its ordinary fruits. Does the intemperate man injure no one but himself? Is his way right? Or does his way lead down to the chambers of death? and his example induce others to follow in the same way? While confusion and distress are attendants on his steps? His parents, his wife, a ruined family, society, the church, a dishonoured God, may answer.

Youth, beware. These results arise from small beginnings. The fear of the Lord is the beginning of wisdom. Trust to nothing short of divine power to preserve you from such a progress in sin, and from the wages of death. Wherewith shall a young man cleanse his way? By taking heed thereto according to the word of God.

WISDOM.

FOR THE CHRISTIAN SECRETARY.

Mr. Editor,

An Essay in the Philadelphia of the 11th ultimo, signed Elihu, has attracted my attention, and not a little excited my surprise. The essay is on the subject of the Pedobaptist half-way covenant. The writer is a Presbyterian of no mean logical powers. He has levelled his broad sword at one of the heads of what I for bear to call a two-headed monster, and, in severing one, has let the life-blood of the other. In disproving the right and propriety of the baptism of children, whose parents are unbelievers, he has dispro-

ved the right of all children to that ordinance. The point of his sword reached too far; and, were I a Pedobaptist, as I once was, I should either suspect the fidelity of the writer, as an advocate of pedobaptism, or feel constrained by his arguments to abandon, altogether, a practice, which he has so fully demonstrated to be uncongenial with the spirit of the Church of Christ, and, therefore, inadmissible into his kingdom, which is not of this world. Should the writer review his arguments, I must think, he will agree with me in regard to their result. I mean his arguments against "the practice of non-communicants owning the covenant, and enjoying the privilege of baptism for children."

Permit me to apply his arguments to the practice of baptizing any children, who have never given any evidence, that they are personally qualified for admission into that kingdom, which is not of this world.

The writer's first argument is—"It is granting a privilege contrary to the analogy of the present to the former dispensation." Although I do not admit this "analogy" to be a proper foundation for the Christian church, since in the Jewish economy, temporal, as well as spiritual privileges were included, yet I am willing to adopt the argument, and apply it in the present case.

In the former dispensation, all who were circumcised the eighth day, had a right, and were admitted to the passover. If children have a right to the ordinance of baptism, the Christian circumcision, they have a right to the ordinance of the Supper, the Christian passover. But, to make the argument *ad hominem*, the Presbyterian Church do not grant the privilege of the supper to their children, they, therefore, infract "the analogy of the present to the former dispensation."

The writer's second argument is—"Because it generally occasions a laxity of discipline, which is very detrimental to the Church." Here I assume the Presbyterian opinion, that baptized infants are members of the church, and when arrived at years of discretion, are subjects of discipline. The writer enforces his argument in these words:—

"It is sufficiently difficult, as all Ministers know, to execute discipline even on communicants,—upon those who have taken upon themselves the voluntary engagements connected with the Lord's supper;—how much more difficult to convince of their subjection to the church, those who have come under no other than the involuntary obligations imposed by their parents? Not unfrequently, when sin has gained a temporary dominion in the heart, will communicants disclaim the authority of the church, and deny any covenant engagement to submit to discipline. You will be told they 'made no promises, took no vows at the Lord's table, and did not consider their act of communicating as the sealing of a covenant, &c.' To prevent which mistake, and to impress obligations more deeply on the mind, some ministers, in this and other Presbyteries, have administered to every person joining the Church, a formal public covenant, and given to them a printed copy of their engagements to the Lord, and the congregation."

Yet with all these helps to discipline—and it is no mean help, to be able to appeal to a copy of their covenant in their own possession—it is sufficiently difficult to govern the household of Christ. How much more difficult when you have nothing of this kind to which you can appeal, not even an approach to the Lord's Table, by which you can pinch their consciences, and make them feel the weight of church obligations!—While it suits their purposes, promotes their respectability, and they wish to claim the privilege of baptism for their children, baptized persons are ready to own their membership. But the moment their relation is like to cost them something, by subjecting them to church restraints, they fly off, disclaim all subjection, deny the involuntary obligations imposed by their parents, and perhaps question the propriety of Infant Baptism altogether."

If Baptized infants are members of the Church, they are at a proper age subjects of discipline—but the difficulties so well suggested by Elihu, meet the Church at every step in attempting the discipline of those, who have come under no other than the involuntary obligations imposed by their parents."

The following remarks of Elihu deserve attention—"Any one can see how the church thus loosens her hold upon her members, and weakens her power to control them. In short, instead of theorizing, I might appeal to facts, that where there is this imprudent distribution of privileges, there is generally great laxity of discipline.—Now the utility of discipline no Presbyterian will doubt. Discipline and Doctrine are the two keys of the kingdom. They are the Jachin and Boaz, that guard while they adorn the entrance to the Temple. Doctrine without discipline, like Eli's exhortation without castigation, will do little good to children and bring a curse on the parents."

In his third argument Elihu deals a heavier blow than before.

"The lax or liberal plan of Baptism tends to destroy a distinction between the church and the world. The ordinances

were intended as a partition wall between saints and sinners. And it cannot be denied, that as the ordinances are external signs of internal grace, there ought to be a visible correspondence between the character and the profession of the members of the church. Ministers, as guardians of the church, ought as far as possible to promote this correspondence;—and while they ought not to deny the sign to those who have the thing signified, they ought not to affix the seal where the grace sealed is evidently wanting. In the ancient directions to priests, it was ordered, 'They shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.' Ezek. xlv. 23. Accordingly the leper and other unclean persons were to visit the priest, and to consider themselves unclean until he pronounced their uncleanness removed, and gave them the visible sign of their being cleansed. Lev. xiv. Why then do ministers give the sign of regeneration, and seal of the righteousness of faith to those who do not give evidence to the minister of either regeneration or faith? Is not this making a compromise between the world and the church?"

It most assuredly is—and to the practice of admitting into the church unbelievers baptized in infancy, is to be attributed the Papal and the Episcopalian union of church and state, and every other similar establishment. Read the Massachusetts Legislative records during the first half of the 17th century, and you read in characters of blood, some few of the effects of a similar union between the Congregational Church, and the world.—From such effects the Christian heart recoils with horror. I am not disposed to go back to the butcheries of the innocent Piedmontese, those men of God—those witnesses for the truth, at a time, when the tender mercies of the Roman Church were cruel, when "darkness covered the earth and gross darkness the people."—Neither am I disposed, now, to follow down the bloody current of persecution in subsequent ages. The historical reader already knows the effects, and may trace them to their cause, at his leisure.

But let us hear the opinion of Elihu on having in the church those, who do not conform to the rules of the church, or observe its ordinances.

"Of old, the Lord made no difference in Israel, distinguishing between whole Jews, and half Jews; Jews who ate the passover, and Jews who conformed in some other respects, but did not eat the passover. No, he who refused to eat the Passover, however regular in other respects, was treated as no longer a Jew, but a heathen, was cut off from Israel, and treated as an alien from the commonwealth of God. How is it then that we have two kinds of adult members,—those who eat the Christian passover, and those who refuse to eat!—We have not only communicants and worldlings, but a third set who are neither the one nor the other, but half way between the two! When was this half-way house built? When was this middle court made between the court of the Jews and the court of the Gentiles? There was once a high wall between those who ate the passover and those who did not; when was this wall reduced and an accommodation made?—Whenever it took place, it has pleased the world, but I doubt whether it has edified the church."

From this view we infer, that instead of more spirituality in the Christian, than in the Jewish Church, there is more laxity—more conformity to the maxims of worldly policy, and to the practice of the world. Churches should look at this—Elihu should be heard. He redoubles his blows.

"That the distinction between saints and sinners is very wide, no candid reader of the Bible will call in question.—That the keeping up of this distinction is useful to both parties is equally evident. It impresses on the Christian the lesson, 'Be separate from the world'; and the worldling, 'You are far from godliness, and not a member of the kingdom of God.' These impressions are calculated to produce a good effect on both; by prompting the Christian to live above the world, and the worldling to be alarmed at his distance from salvation. But let the minister of God break down the wall, and intermingle the children of God with the children of men, (Gen. vi.) and confusion will soon follow. Let a spirit of unhalloved accommodation creep in; let the world have some communion; by complying with some obligations, and (as in the union of church and state,) both parties receive spiritual injury. The Christian by breathing a worldly atmosphere sickens and declines, the worldling, baptized, looks at himself as no longer a worldling, but if not in, at least near the kingdom of God. The good wine of the kingdom, mingled with the water of this world, loses its heavenly flavour, and the result is a poor dilution, disgusting to a spiritual taste."

The publicans and harlots entered the kingdom before the Scribes and Pharisees, because they were more easily convinced of sin, than those who were professors of religion, and built upon their privileges. It is dangerous to a sinner to let down the terms of the gospel, and point him to some half-way place between penitence and impenitence, between faith and

unbelief, where he may rest, and think himself comparatively safe. And though no such instruction, I am persuaded, is intended to be given, this is certainly the effect of giving them half the privileges of the church, because they are half Christians. A sinner should have no encouragement to hope for salvation until he makes an unreserved surrender of himself to God. But this admitting them to privileges because they are not openly profigate; flatters them with an opinion of their own safety, and keeps out of view the necessity of being born again in order to enter the kingdom of heaven; or flatters them that regeneration is a gradual work, and they are half-way between death and life!

Lastly; if what has been said be true, the lax or liberal plan of baptism is giving what is holy to the unclean. It is giving what belongs to God to those who are not his people. Fault was found in ancient times because 'Her priests have violated my law, and have profaned my holy things; they have put no difference between the holy and the profane; neither have they showed difference between the unclean and the clean,' Ezek. xxii. 25. And our Lord declared, 'It is not meet to take the children's bread and cast it unto dogs,' Mark vii. 27. Ministers are Stewards; and 'it is required of stewards that a man be found faithful,' 1 Cor. iv. 2. The provisions of the sanctuary do not belong to the minister, but to God; and are to be distributed by the minister to the members of the Divine household,—or to those whom the Lord has named, and to none others. If the steward throw open the doors, and admit strangers and enemies to eat the children's bread, he acts without authority and is liable to condemnation, when he shall give an account of the stewardship."

A Baptist can never express his sentiments in language more appropriate than this, and we pray God, that every Presbyterian, every Pedobaptist, may feel and acknowledge its force.

Elihu shall speak once more, and we leave the subject in the hands of Him, whose will is our law.

"And to whom is baptism to be administered under the New Dispensation? To those who repent, (Acts ii. 38.) to those who believe,—who believe with all their heart, [Acts x. 37. Mark xvi. 16.] And this repentance and faith are to be evidenced by works. And surely this 'obedience' is not to be confined to a part of his commandments. We find no accommodation of this kind in the Scriptures."

Surely then, that minister who gives the seals of the covenant, the distinguishing privileges of saints, to those who will not profess obedience to all the commandments of Christ,—who will tolerate the neglect of the Christian passover, and give the signs and pledges of a Saviour's love to those who habitually neglect his important ordinances, does not act as the steward, but the lord of the mysteries of God. I speak the truth in love."

And should Elihu write again, as lucidly and forcibly on the word *Baptizo*, as he has written on the subject, to which our attention is now turned, we are persuaded, that every unprejudiced reader would say—"I have heard of thee by the hearing of the ear, but now mine eye seeth thee!" "Once have I spoken; but I will not answer; yea twice; but I will proceed no farther." The Lord will answer those, who resist his truth—as out of the whirlwind and shall say—

"Gird thy loins up now like a man; I will demand of thee, and answer thou me."

Wilt thou disavow my judgment?—Wilt thou condemn me, that thou mayest be justified? Hast thou an arm like God?"

With high esteem for Elihu, and all who love and obey the truth of God, I subscribe myself one, who has felt the weight of Jehovah's arm. JOB.

Masonic Discipline.—The Grand R. A. Chapter of Georgia, having received information that a Royal Arch Mason had engaged in a duel with another Mason, voted that he be excluded from all the chapters within their jurisdiction, on penalty of forfeiting their charters.

A Church recently organized in Boston have invited the Rev. Dr. Payson, of Portland, Me. to become their pastor.

## FAMILY MEDICINE STORE.

Where Medicines may be obtained day and night.

THE subscriber has for some time past endeavoured to make his establishment worthy the patronage of FAMILIES and PHYSICIANS, by devoting his attention to retailing MEDICINES, WINES, and LIQUORS, of the best quality, Compounding Physicians' Prescriptions, and preparing all the common Compounds personally with the PUREST ARTICLES.

Many of his MEDICINES he has imported direct from "APOTHECARIES HALL," LONDON, the first Medical establishment in the world. He has also imported in the Brig *Bramin*, from Madeira, via Canton, a supply of MADEIRA WINE, which needs no other recommendation than a trial. Also constantly on hand, a full assortment of Wines and Liquors.

As the subscriber has taken the House directly over his Store, MEDICINES may be OBTAINED AT ALL TIMES, and every article is warranted to answer the description given of it, or the money will be refunded.

By E. W. BULL. Sign of the "GOOD SAMARITAN." No. 1, Samaritan House. July 26.